/393 cont./

764 with her spoon and other effects. This is the fate which the earthly goods left by the Čipaya undergo, and the charred remains of their holdings are piled up beside the enclosure where their body re-
[159] poses. The husband gave out a few more tears near the tomb and returned home, escorted by a large number of individuals who
• 765 came to take their share of the funerary feast. The widower's family had been occupied with it since morning and had slaughtered two sheep and put enormous kettles full of quinua pulp on the fire.
[171] Among the Čipaya as among the Aymara, mourning obligations force the survivors to make considerable sacrifices and to dissipate their meager capital.

Passing near the hut of the widower this same evening, I saw him with one of his children on his back and the other near
[150] him busy preparing his dinner. On /394/ seeing me he let out some moans, too modulated to be the expression of any sentiment. This was the last evidence of regret that the dead woman received. From the next day on she was forgotten, and the village, disturbed for a moment, sank back into silence and indifference.

Myths and tales

121 The stay that I made among the Čipaya was dedicated in large part to gathering as many elements as possible of their agonizing language. In the hope of being able to make a grammar out of it, I busied myself as much as possible with assembling expressions, phrases, and coherent narrative. Accomplishing
[191] this task was not always easy for me. The Čipaya know only Aymara outside their own language and, with the exception of the corregidor and two or three young people, do not know a word
[124] of Spanish. In order to be able to deal with them, I almost always had to have recourse to my Aymara interpreter, and the impossibility which often arose of being able to communicate